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AN INTRODUCTION TO THE ARABIC LITERATURE OF THE JEWS.

I (*continued*).

5. *Some Classes of Names.*

A COMPLETE list of the Arabic names of the Jews numbers some hundreds, of which many need a special investigation or explication. Sometimes the preliminary question arises, whether such a name is Arabic at all, or belongs to some other language, although it looks much like an Arabic one. For instance, *Abudiente*, in Hebrew characters אַבּוּדִיאַנְטִי, might rather be of Romance origin (*Obediente*, *Cut. Bodl.*, p. 1762: Moses A. 1762), “diente” not being an Arabic word. We have already remarked that some names adopted by Spanish Jews under the dominion of the Arabs are of Romance origin, but partly changed in some way. Other names, though beginning with *Al*—a syllable which is very frequent in Arabic names, especially in *nominibus relationis* ending with *i*, *patronymia*, &c. (see below, § 15)—are not Arabic: for instance, Alatri, Alatrini, Almanzi, are Italian names. Alpastani in Sicily (1490, Lagumina, *Documenti*, n. 797, II, p. 492) and Samuel Albizi in Rome (1536, Rieger, *Gesch. der Juden in Rom*, II, 419), perhaps Albicci (?), are probably not Arabic. Some names of *modern* time, occurring in Africa, may be connected with some vulgar Arabic dialect—and I confess at once my total ignorance of all vulgar Arabic,—they are happily out of our scheme,

which keeps us closer to the literature of the Middle Ages¹. A greater number of modern names of Africa and its emigrants in Italy (Leghorn, &c.) is to be found in the list of subscribers of Jona's *Commentary on Abot*; this list is reprinted by Jul. Fürst in his *Literaturblatt* (IX, 1848, p. 742), with a very arbitrary, incorrect division of family names and proper names.

Our alphabetical list of names will offer manifold specific considerations by which alone a correct reading and a true explication of a questionable name is to be ascertained. I will try here to form some groups under collective headings, by which we shall get the *criterion* for the explanation of individual names, and we shall affix some stray remarks which could not find a more convenient place before.

6. *Biblical Names.*

It would not be worth while to mention the Biblical names of the Jews in Arabia, if they had remained unchanged. But they reappear in an Arabian garb: Abraham becomes *Ibrahim*; Jizchak, *Is'hak*; Jisrael, *Isra'îl*; Jischmael, *Ismâ'îl* (see below, § 9); David, *Da'ud* (דָּאָוִד)²; Ahron, *Harun*; Joseph, *Jusuf*; Ja'akob, *Ja'akub*; Moses, *Musa*; Mordechai, *Marduk*; Schelomo, *Suleiman* (Turkish, *Soliman*); Schemuel, *Samwil* and *Ismawil*; Schimeon, *Scham'un* (the ancestor of Josef ibn Aknin); Ieshajahu, *Schaj'a* (שֵׁיחָא). The name *Ajjub* (Heb. *Ijjob*) is said to have been introduced into Arabia about B.C. 200 (*Zeitschr. für die Kunde des Morgenlandes*, III, 234), which would indeed prove that the Biblical name did not originate in Arabia (*Lit.-Bl. d. Or.*, I, 270).

A peculiarity is the dissolution of Benjamin into its two elements, בֶּן יַמִּין, or even אֶבְרָם יַמִּין (*Hebr. Bibliogr.*, XVI,

¹ We may doubt whether אֵלִירִים is an Arabic name or the Hebrew אֵלִירִים (Brody, *Divan Jehuda ha-Levi's*, n. 60) with the Arabic article.

² According to Wellhausen (*Skizzen*, III, 200) the name *Da'ud* shows its literary origin, and the Christians were the first in writing Arabic; no proof is given of that assertion.

12, 61, 62, XIX, 37, where it is the name of a Christian; see also *ibn Khallikan*, ed. Wüstenfeld, n. 790, v. Hammer, *Lit. d. Ar.*, III, 535, n. 1402; "ben Jâmîn" al Ba'sri, in the *Fihrist*, p. 162, l. 25, אבן¹.

Something similar is the case in some Hebrew names beginning with אל, which the Arabians considered as the article in their language, and thence used the name without אל. By this process, Lisbon has become אשכונה, Alexander appears as *Iskander*, and, even in Hungarian, Szandor, with modern Jews as *Sender* (Frankel's *Zeitschrift*, 1845, II, 322, notes 12 and 448; Rapoport, *Erech Millin*, p. 66). In this way I derive the name עזאר (*Azzar*) and עיזאר from Eleazar (and, by confusion, from Eliezer), see Zunz, *Zur Gesch. u. Lit.*, p. 521, l. 1; *Hebr. Bibliogr.* V, 51; XVI, 59; O'seibia, II, 86; Leclerc, I, 405; a subscriber at Gibraltar (1848), signs Jehuda ציפאחי (?) ben עזאר. It is not impossible that the Arabic ع got the diacritical point, or the correspondent pronunciation, and became *Gaidhar* (d'Herbelot, II, 522, n. 12). By another variation, of s instead of z, it might be altered into יאסר (see my *Handbuch*, p. ix, n. 2); ibn abi אליאסר was the name of the father of the historian Elmakin. Even the name יאזר ("Die Kleine Genesis," *Lit.-Bl. d. Or.*, VII, 9) of Terah, father of Abraham, might be a confusion of the father, and Elieser the servant, of Abraham (Frankel's *Zeitschr.*, 1845, II, 322). Treuenfels (*Lit.-Bl. d. Or.*, l. c.) compares with תרה (the expeller of the raven) טרה, Job xxxvii. 11; the legend itself is probably based upon Gen. xv. 11, וירד העיט; cf. B. Baer, *Das Leben Abrahams*, p. 96. In the same way I have explained אלעזיר or אלעזיר, which I found in the work of Zahrawi, being the name of the father of a Jewish physician, Musa (*Hebr. Bibliogr.*, V, 51; *Catal. München*, ed. 2, p. 236; Geiger, *Jüd. Zeitschr.*, I, 241). O'seibia, II, 86 (Leclerc, I, 403) spells the name אלעזאר, that is, with the *litera protractionis*.

¹ Something similar is הלמי = Ptolemaeus, and Bartholomaeus = הלמי בר (cf. d'Herbelot, s. v. "Batholmai," I, 592 of the German edition), see *Hebr. Übersetz.*, p. 520.

I do not know whether Elijahu has become, through the medium of Greek or Latin, *al-Jas*; Djamal al-Din Husein אבן אליאם (Uri, *Catal.*, n. 1079); סנאע אלדין אֵלִיאַס, Ilyas(?), died 1523 (Ersch und Gruber, sect. 2, vol. XV, p. 24).

7. *Translations.*

The translation of names is not a real peculiarity of the Jews, but their wandering, by compulsion or predilection, multiplied the inducement to change their names, and the translation was the most obvious change. Goldziher (*Zeitschr. D. M. G.*, vol. L, p. 119) has pointed out many names of the *Samaritans* which he considers as Arabic translations, but he cannot find any reason why פנחס should be rendered by מנצור. I believe that I have detected the translation of a name in the Arabic legends, viz. בלהם (which means "robust"), the Arabic name of Miriam (see Frankel's *Zeitschrift*, 1845, II, 273); it would prove that the derivation of מרים from מרי is very old, and not a hypothesis of the year 1895. I believe I read it somewhere in a Jewish paper, perhaps in the *Monatsschrift*.

Rödiger discovered that *Lokman* is a translation of Bileam (see *Zeitschrift*, l. c.); and Derenbourg, independent of Rödiger, reached the same result. Zunz has traced a translation even in the Bible itself, in the names of חריף (Arabic) and יורה (*Ges. Schriften*, II, 3).

The oldest Arabic translation of a Hebrew name of the post-Muhammedan period is perhaps *Maschallah* (אם ירצה השם) is *Inscha Allah*); the correspondent Hebrew name could be יואל. The father of the poet Samuel (who became proverbial for his fidelity) was called 'Adijja. Delitzsch suggested a translation of אחוזה; but Fleischer (*Lit.-Bl. d. Or.*, 1841, p. 53) goes for this "un-Arabic" name to the Hebrew עדיה, עדיה. The name עדי is a genuine Arabic one, occurring before Muhammed.

I give now a short list of almost certain translations
VOL. IX. S S

of proper names, which will recur in our alphabetical exposition in their respective places:

Hebrew.	Arabic.	
אנור	נאמע or נמע (original).	
אוהב, אהוב	חביב, מחבוב	
אליעזר	מנצור	see below s.v.
יפת	חסן, הסאן	cf. Saadia, Gen. ix. 27, apud Dukes, <i>Beiträge</i> , p. 59.
ישועה	פרקאן	
מבורך	מבארך	Meborach b. Natan ha-Levi, a Karaite, see <i>Hebr. Bibliogr.</i> V, 30; Zunz, <i>Lit.</i> p. 98; Pinsker, App., pp. 62, 139; Harkavy, <i>Meass. Nidd.</i> , p. 182.
מובחר	מכתאר	the Hebr. apud Charisi, ch. 46, f. 65 b; the Arab. almost at the same time, apud Benjamin of Tudela.
מצליח	מימון	
נתנאל	הבה אללה	
סעדיה	מרזוק	<i>Hebr. Bibliogr.</i> XVI, 61; ordinarily סעיד.—סעדה is a translation of the Italian <i>Ricca</i> .
שלום	סלאם	different from סאלם.

It is no wonder, that we do not find translations of *family* names, since these are generally of a later usage. Al-Charisi translates the Arabic name אבן אלפכאר into Hebrew בן היצור, which is a kind of pun; and the name צירצה was translated into סנה, perhaps to illustrate the anecdote, according to which his death by burning was demanded (מדוע לא יבער) (הסנה). It is very improbable that Samuel ibn 'Sar'sa was burnt by order of a Jewish authority.

It is a natural consequence of a name existent in Hebrew and in Arabic, that each of the two names occurs according to the language of the source.

I may here add a curious instance of formation of an Arabic surname out of a Hebrew proper name. The celebrated linguist Jona (also Marinus or Merwan) is called אבן ננאח, "the winged," because יונה is "dove,"—a name

which indeed is better applied to a woman in the German and Jewish "Taube," which reminds us of Song of Songs ii. 14, &c.

8. *Muhammed, Ismaïl, Israïl.*

These three names require a few special remarks.

I believe that no direct prohibition was needed to withhold a Jew or Christian from calling himself *Muhammed*. If a bearer of this name of "the prophet" is said or supposed to be a Jew, we are entitled to suspect some mistake. I do not even recollect a Jew who, with the turban and the Muhammedan confession, adopted that name. The Spanish family of celebrated physicians, called Ibn Zohr, vulgo *Abenzohar*, has passed, up to our time, for a Jewish one; perhaps because some members of it are quoted with respect by Maimonides; but Wüstenfeld (*Gesch. d. arab. Aerzte*, p. 89), showing the groundlessness of that supposition, lays stress also on the name of Muhammed. F. Lebrecht, in his article on the pronunciation of the name *Koreisch* (*Lit.-Bl. d. Or.*, V, 307), says: "We find with Jews and Christians who dwelt amongst the Muhammedans, all the names of the Arabs, only the name Muhammed was probably not allowed to them. A direct prohibition seems not to exist, probably because it would have been superfluous."

In consequence of the preceding argument, we are entitled to exclude from the nation of the Jews some persons who have been said to be such, or might be considered as such on account of various reasons. For instance, one Muhammed, mentioned in a MS. catalogue of the Escorial, quoted by Wolfius (III, p. 680) and Zunz; see my objection in "Donnolo," p. 74 (78); if *Mumet* in the Provence meant *Maomet* (as proposed by the late J. Derenbourg), it could not well be the name of a Jew, as I argued (*Hebr. Bibliogr.*, XVI, 69). I doubt, therefore, "Mahomad al Londi Judio de Valencia," mentioned by Amador de los Rios (*Storia de los Jud.*, I, 304), an author of not much authority, in spite of his erudition. I once thought that I had discovered

a Jew in "Abu Merwan Suleiman ben Isa אלנאשי," but I found in Hammer (*Lit.* V, 307) that the name of his father was Muhammed. By some confusion, the poet Abraham ibn Sahl of Spain (13th cent.) has become Muhammed, which name he did not adopt even after his apostasy (see *Bibliotheca Mathematica*, 1896, p. 112).

The name JISHMAËL, in its Hebrew form, was not shunned by the Jews, neither before Muhammed—it is the name of a high priest and of a celebrated teacher in the Talmud—nor in later times; but the Arabic form *Isma'il* اسمعيل is not frequent, and sometimes we doubt whether it designates an individual person, or whether we ought to supply אב, so that it denotes the family (*Catal. Bodl.*, p. xxii; *Hebr. Bibliogr.*, IV, 64, against the derivation of "Esmel" from Ismaïl; and *ib.* XVI, 64, Salomo b. Schemtob Ismaïl, 1385). Zunz (*Ges. Schr.*, II, 62) quotes four passages for the proper name Ismaïl; but in the *Teshubot* of Simon Duran (II, 117) we read Chajjim *ben* Ismaïl (אסמאעיל *sic*) which might be equal to אב, viz. a family name. In n. 96, 97, the same person, Ismaïl, is, in a lawsuit, the opponent of ברהון; and a simple proper name represents, in the שו"ת (opinions), commonly not an individual person of that name, but, like Reuben and Simon—with the Arabs Zeid and 'Amr, in Latin casuistics, Gaius et Titus, Petrus et Paulus, and such like—a fictitious opponent; but Simon, in n. 97, joins the name of the abode of the parties. Indeed, the instances of persons named Ismaïl are very rare, and but recently found. The Spanish Arab, ibn 'Hazm (died 1064), mentions two Jewish physicians, Ismaïl ben Junus and Ismaïl ben פדאד (Faddad?); Kasmuna, a poetess in Spain, was the daughter of Ismaïl. Ismaïl ben Musa, the monocular, ben al-'Aizar (אלעזאר), was a physician at the end of the tenth century (O'seibia, II, 86; Leclerc, I, 405).

The name ISRAËL, late in the Middle Ages, became a proper name. Its Arabic form is slightly altered, *Isra'il* اسرائيل; on the orthography see Djawaliki in *Zeitschr. D. M. G.*, XXXIII, 212; Sprenger, *Leben Muhammeds*, I, 344), but

it does not occur as a proper name of a Jew; and, what is rather curious, it is not rare among Christians, who, indeed, considered themselves as the "true Israel."

Instances of Christians with the proper name Israïl are:

Israïl ben Zakkarijja al-*Teifuri* (or Tifuri), a physician about 850 (Wüstenfeld, *Gesch. d. arab. Aerzte*, § 51; Wenrich, *De auctorum graecor. version.*, p. 13; Leclerc, *Hist.* I, 120); probably the same as the physician who ordered the Khalif al-Mutawakkil the Electarium of Salmaweih (Avicenna, *Kanon* V, 1, ch. 3, p. 201); the Latin translation of Gerardus Cremonensis gives, "dabat *israhelita* mutagnachil;" the Hebrew printed translation, as it appears, confused by the Latin, gives, קילאטום (!) אמותאואכיל (*sic*) אל סמונה [in Lat. *relatum*] מרחקת אלמחואכל אמותאואכיל כלומר הממונה המנוסה אל סמונה (sic) מחוק . . . והיה משקה אותו הישראלי לממונה ובלטין מותאואכיל; Israïl has become Israelite.

Ahmed ben Israïl (about 842), astrologer and physician of the Khalif Wathik (d'Herbelot, German translation, I, 214, IV, 611), was probably the son of a Christian. Israïl was the name of a bishop and physician, a pupil of Joseph ben Djilan or Kheilán (tenth cent.; von Hammer, *Lit.* IV, 292: "Ben Beschus;" Ibn abi O'seibia, II, 135).

The wife of Abu Na'sr ben Israïl died in Bagdad A. 1012-3 (*Bar. Hebr. Chron. syr.*, p. 221).

A bishop Israël (A. 1274) is mentioned by Potthast (*Regesta*, n. 20900), and by Poole (*Illustrations of History of Mediaeval Thought*, 1884, p. 85).

I proceed to enumerate some *Muhammedan* learned men, called son or descendant of Israïl; and since we are only interested in their name, a mere quotation of the sources will suffice for the purpose.

(A. 877) Musa ben Israïl of Kufa, physician of al-Mahdi (O'seibia, I, 161; Wüstenfeld, § 44; Leclerc, *Hist.* I, 301).

(Tenth cent.) Israïl ben Sahl, author of a treatise on "Theriak" (treacle) (Os. I, 161; cf. *Catal. Arab. MSS. Brit. Mus.*, p. 684 b; not mentioned by Wüst. and Leclerc).

(A. 984) Abu Ja'hja Abd al-Ra'hman ibn Israïl ibn Nubata, a poet, died A. 374 H. (Chwolsohn, *Die Ssabier*, II, 688, cf. MS. Paris, a. f. 450, 451).

(A. 1136-7) Abu 'l-Ma'ali Nadjm al-Din ben Israïl al-Scheibani al-Dimaschki, died A. 531 H. (*Catal. of the Brit. Mus.*). His Diwan exists in MS. 435 of the Escorial; see also Flügel's *Catal. of the Arab. MSS. in Vienna*, III, p. 88 (in the Index, p. 656, Nedschm. Israel).

(A. 1291) Ibn Israïl 'Afif al-Din al-Tilimsani in Flügel's *Catal. Vienna*, I, 471, 478 (twice) seems the same as Suleiman ben Abd Allah al-'Sufi in *Hagi Khalfa*, VII, 1022, n. 797, where the date is to be found.

(Circ. 1320) Ibn Israïl al-'Hariri, a poet, lived at the time of Dimaschki (Chwolsohn, *Die Ssabier*, II, 399).

(1415-6 ob.) Badr al-Din Mahmud ben Israïl, vulgo ibn Kadhi Simawna¹ in *Hagi Khalfa*, VII, 1048 n., 1852 (see the note, p. 676, ll. 6 and 7 from bottom), is called al-*Israïli*, ib. VI, 414 (cf. d'Herbelot, IV, 603, s. v. Varadat), Mahmud ibn al-Israïli in *MS. Lipsia arab.* 206 (*Catal. Fleischer*, p. 478, where the quotation of *H. Kh.* is to be corrected). This "son of the Kadhi" was certainly no Jew, and "Israïli" stands for ibn Israïl.

(About 1550) Ja'hja ben Na'su'h b. Israïl, in the index of *Hagi Khalfa*, VII, 1247, n. 9156 (see I, 503, and in d'Herbelot, II, 796: Ja'hja ben Israel), seems to be the same as Abd al-Madjid ben Na'su'h ben Israïl in the Index, p. 1017, n. 573, erroneously separated from n. 574, Abd al-Madjid ben Na'su'h al-Rumi. The identity of these two authors is evident by comparing I, 249, n. 485, with II, 325, n. 3134, cf. d'Herbelot, IV, 361, s. v. Taalim.

I am not aware of the date of the Imam abu Bekr Ahmed ben Suleiman ben al-Hasan ben Israïl al-Bagdadi (*Hagi Khalfa*, VII, 1053, n. 1011, only once mentioned, II, 597, n. 4083).

I have omitted Man'sur ibn Ishak ben Israïl, given in the

¹ Simawna is the name of the town where the Kadi resided, Flügel's note, l. c.

last edition of the "Catalogus impressorum librorum" in *Bibliotheca Bodleiana*, I, p. 50a, as the name of the prince to whom the celebrated Rhazes (Abu Bekr Muh. al-Razi) dedicated his work *al-Man'suri* (vulgo, Almansor), because Israïl is a typographical error for Ismaïl.

It seems to me, that in all these instances the name "ben Israel" does not refer to a son of a Muhammedan man called Israïl, but is = ibn Israïl, a surname (*Kunya*). The Koran only mentions the "Banu Israïl" (sons of Israïl) as a gentilicium.

I am quite at a loss about one "Israïli," of whom it will be more convenient to speak below (§ 15).

9. *Byname—Kunya.*

The proper name is commonly accompanied, or even replaced, by another designation, which either refers to the same person exclusively, or to a greater circle or a class of people of which the single person is a member. This is a *byname* in its widest sense, including that species which is called a *nickname*, and of which I have nothing special to remark with respect to the Jews. We have mentioned, in the preceding paragraph, the physician Ismaïl ben Musa "the monocular." Leclerc has entirely neglected this nickname. If the Moslemin had occasion to call some Jews by nicknames, it was, by a special reason, *not* connected with their faith and *origin*, because for the *latter* purpose the simple name *Jew* has sufficed as nickname to all nations and all times.

The Arabs introduce all kinds of bynames by an adjective, which means "*called*," "*known as*," "*designated by the name*," &c., viz., אֶלְמַעְרֹף with following preposition ב, also אֶלְמַנְבֹּחַ; perhaps also אֶלְמַעְלוּם (*Cat. Bodl.*, p. 1438, 2384), translated into Hebrew (and afterwards in original Hebrew writings) אֶלְמַשְׁהוּר ב, also אֶלְמַשְׁהוּר ב (in Arabic, אֶלְמַשְׁהוּר ב). In reference to the birthplace of a person, we find the past participle אֶלְמַנְשָׂא (*educated*): this word has been curiously

rendered הנשיא in an extract of the work of Moses ibn Esra (see *Hebr. Bibliogr.* XIII, 107; XX, 21; the error has been repeated by Pinsker, *Append.*, p. 162; Gottlober, *Bikkoret le-Toledot ha-Karaim*, p. 183).

The oldest determination of a proper name was, with other races as well as the Semitic, the designation of a person as son or daughter of another person, and perhaps at first of his *mother*; but I have not the intention to enter here into the question of *matrarchy*¹, or to inquire why the Jews persevere in the custom of naming their mother in some Hebrew prayers, so that we find the names of two compositors with that of their mothers in the midst of a prayer (in a book printed in Amsterdam). The same custom is to be met with in the old heathen Orient. In historical times, we find commonly the formula, "X son of Y (father)," which is at once a surrogate of a true family name. The word "son" sounds in Arabic originally *ibn*, written ابن, which has become in Europe *Aben*, *Aven*, so that ibn Roschd and ibn Sina became "Averroes," "Avensina," and, gradually, "Avicenna." Geiger (*Moses b. Maimon*, p. 46, n. 9) has shown that the same word, ابن, introduced into Hebrew (see below) was pronounced *Aben*. Wüstenfeld (*Aerzte*, p. xv) believes even that this pronunciation is to be explained only by the Hebrew transcription, and he makes the Spanish Jews answerable for this corruption. But there are some objections to that suggestion. If some Spanish Jews considered the word ابن as Hebrew, they ought to have pronounced it *Eben*. It reminds me of the curious etymology of this word by Joseph Caspi, in his inedited Lexicon, combining בן and אבן in a more philosophical than philological way. Besides that, we must inquire *where* and *when* the pronunciation *Aben* is to be found first,—if in the *mouth* of the people, Christians or Jews, of Spain, or in Spanish transcriptions. The catalogue of the translations of Gerardus Cremonensis (died in Spain 1167) mentions twice (n. 61 and 74, if the titles are counted)

¹ Justi, *Gesch. d. Or.*, pp. 344, 534.

"Aviceni alboali," Canon; and it is very probable that this old catalogue reproduces the orthography of Gerardus himself. This historical question has only occurred to me recently, and I am not prepared to discuss it properly, so it may be dismissed or adjourned; but not without suggesting an explanation of that strange pronunciation by a circumstance which certainly could not be omitted from this discussion.

The Elif of the Arabic *ibn* has originally no genuine vowel; and if a preceding word is pronounced with any final vowel, the Elif is, by the contraction of the two words, almost eliminated, and we hear only the two consonants *bn*. This contraction is indicated by a sign over the Elif, which is like a loop or noose (◌ْ), called *Wa'sla* (conjunction), the theory of which has been treated recently by M. Mayer Lambert, in the *Journal Asiatique* (série ix, tome v, 1895). We shall soon find the same contraction of the Arabic article *al* with the preceding word; for instance, Abu'l-Feda = Abu Alfeda, commonly Abulfeda. If the word *ibn* stands between the proper name or a *Kunya* (see below) and the name of the father of the same person, the Elif disappears totally, and only the Hebrew form *ben* or *bin* remains. It is not impossible that the pronunciation *Aben* is derived directly from the Arabic, either orally or in writing, because the first vowel was not consistent, and the *a* was preferred because it is the most simple in pronunciation, and therefore the oldest one.

The word *ibn* was introduced into Hebrew writings; and a curious abbreviation of it contrasts with the common Hebrew abbreviations, which are words curtailed at the end, while בן is curtailed at the beginning, viz. י', the sign of abbreviation corresponding to the Arabic *Wa'sla*, but absorbing even the ב. The Hebrew-Arabic בן, and its abbreviation י', have in our prints, and even in old MSS., no specific application or designation. The word has sunk to a mere synonym of בן; but probably it was introduced in the meaning of *descendant*, in a more ample sense, and

serving especially to form a family name, wherefore we shall return to it in a later paragraph.

10. *Abu*.

We have seen (§ 2, p. 229) that the Arabs formed with the word *abu* (father) a byname¹, which supplanted even the real proper name. The Jews adopted even this kind of names in their Arabic form אבו, without translating it into the almost identical Hebrew אבי, which is in Arabic the genitive, and אבא the accusative. אבן and אבן are in both languages expressed by letters so similar to each other that, in the course of time, a confusion arose of these two words in scripture, which is very deplorable, with respect to genealogy and history (Wüstenfeld, *Aerzte*, p. xv). Compositions of *abu* are the family names אבוררהם (more correctly אבוררהים) "father of the Dirham," perhaps originally connected with the name Joseph (*Catal. Bodl.*, p. 855), and אביתור, properly *ibn abi Thaur* (*Catal. Bodl.*, p. 1457).

The word *abu* has suffered an aphaeresis of the first letter, and has become *bu* (see the notes to *Ez Chajjim* of Ahron ben Elia, p. 319); and by a "naturalization," as we might say, even foreign words have been transformed; for instance, *Hippocrates* is reproduced in Arabic translations and their Hebrew offsprings as בוקרט *Bukrat*, which leads to a combination, and even a confusion, with *Socrates* (סוקרט). The Arabic philosopher Gazzali, at the beginning of his refutation of the philosophers, finds one of the causes of infidelity in the strange names of "Sukrat and Bukrat," which impose upon the reader (*Die hebr. Übersetz.*, p. 329, cf. p. 888, "The names of the seven sages"). There was no other reason whatever to mention Hippocrates in matters of philosophy but the alliteration.

¹ Cf. *Journal Asiat.*, 1854, t. III, p. 433. An almost complete list of such compositions is given in the book *Al-Muna fi 'l-Kuna*, by Sujuti, edited in the *Zeitschr. d. D. M. Gesellsch.*, XLIX, 233. The metaphorical names of several things are collected in the *Lexica*.

We recognize such aphaeresis in *בו עצר* (Harkavy, מ' נ', p. 183), in composed family names like *בולאפי*, *בוזיד*, *בוזנול* *Bolaffi*, a contraction of the renowned name Abu'l-Afia (אבו אלעפיה); and perhaps we may derive from *אבי* the modern name *ביקייאם* (Abi Kajjâm). Of the same origin may be the name *Bulcali* (Lagumina, *Docum.*, n. 518). A specimen of such a Kunya, as a substitute of a real proper name, is perhaps *Busacca*, a name occurring at least twice in Sicily, viz. *Busacca Sacerdote* (Kohen), A. 1479 (Lagumina, n. 631), and *Busacca la (sic) Aurifici*, maestro fisico in Palermo (Lag., n. 850, the same, apud Zunz, *Zur Gesch.*, p. 522: Zoref, cf. the poet *צורף* in *חמר* IV, 38, Zunz, *Lit.*, p. 599 and p. 730, where it is wanting in the Index¹; this poet in Provence might have translated the name from the Arabic *צאני*, if he was not really a goldsmith). *Busacca* is probably contracted from Abu Is'hak = Isacco in Italian, not an abbreviation of Zakarijja.

I repeat here my protest against the derivation of *בחי* from *אבי יחי*, which has no analogy whatever (*Hebr. Übersetz.*, p. 372, n. 27; on *בחיאל* see *Hebr. Bibliogr.*, IV, 65). The pronunciation *Bahya*, which has become fashionable even amongst scholars, is not much better than the old *Bechaji*, which makes the strange name Hebrew, and with a sense unfit for a proper name; but it has been used some centuries, and may remain so, as long as no other is really proved.

Another similar contraction, proposed by Fürst (*Bibl. Jud.*, I, 3), is also very objectionable. He explains the Spanish family name *Abiob* by a contraction of *אבי איוב* "Es wird auch Abba Job (אבאיוב) gelesen." The latter reading is strange, but the contraction of the Arabic *abu Ajjub*—which we shall find connected with the proper name Solomon—to *Abiob* is also without analogy. I confess that I know no sure explanation of this name; while the family name

¹ Rieger and Vogelstein, *Gesch. d. Juden in Rom*, I, 341, derive the name *Busacco* from a place (town). Our instances do not admit that.

Aboab is easily explained by אבוי הַב, the ה as an aspirata being suppressed in the contraction.

11. *The Historical Kunya.*

Before we give our list of compounds formed with *abu*, we must discuss a curious singularity, which I briefly mentioned above (§ 2). I propose to call an *historical Kunya* a compound with *abu* (or *ibn*), where the name composed with *abu* is connected with the proper name elsewhere in history, in the Koran, in the legends, &c.¹ We shall, because it concerns the Jews eminently, take our instances from the sphere of *Biblical* names mentioned in the Koran, beginning with the patriarchs; and we shall give some instances from the literature of the Arabs, which prove that the presumed connexion of names is not merely accidental. We shall avoid every minute chronological investigation into the single instances, arranging them according to their second name².

1. *Ibrahim* (Abraham) has the Kunya (not "Ehrennamen," as Lebrecht calls it, in *Lit.-Bl. d. Orient.*, 1841, p. 247) *abu Ishak*. A striking exemplification is given in the Index of *Hagi Khalfa*, VII, 1103, n. 3936-3974 (the last number, *ibn al-Zarkala*, is indeed = 3971), by not less than thirty-seven persons, to which might be added some other *abu Is'hak*, whose proper name is not given there, and probably some

¹ The Germans would call it "eine Reminiscenz."

² Our instances will be selected, for various reasons, principally from the Diwan of Moses ibn Ezra (Luzzatto, *Kerem Chemed*, IV, 84; Neubauer, *Catal. Bodl.* n. 1972; Brody in *Festschrift Steinschneider*, Hebrew part, p. 34), the Index of the Arabic work of Moses ibn Ezra, printed in Appendix II of my *Catalogue of the MSS. of the Royal Library of Berlin*, sect. 2, (1897), and from my list of contemporaries of Jehuda ha-Levi (not published) drawn out of his Diwan (now edited by H. Brody, where the inscriptions are translated into Hebrew, not without mistakes and omissions [for instance, n. 71, the name Josua is wanting], cf. Neubauer, *Catal. Bodl.*, n. 1970, 1971). I have but lately received the ed. Harkavy, Warschau, 1895. I refer also to the Egyptian documents (1155-6), mentioned by A. Harkavy (סמך נדחים, pp. 181-3), and the fragments of the גניזה, now in possession of Mr. E. N. Adler (see below).

Ibrahim, whose Kunya is not given in that Index; see also d'Herbelot, I, 104, III, 341, 815, IV, 338; Wüstenfeld, *Aerzte*, § 62, and p. 25, line 5 from bottom.

A few instances out of Jewish literature will show the importance of that connexion. Moses ibn Esra mentions and characterizes abu Ishak ibn Esra, born in Toledo. I have not hesitated to identify him with the well-known author Abraham (*Catal. Bodl.*, p. 1801; against the unfounded conjecture and emendation of Graetz, VI, 591, see *Hebr. Bibliogr.*, XIII, 41). Abu Ishak ibn Muhagir (Mu'hadjir), likewise mentioned by Moses ibn Esra, is most probably no other than Abraham ben Meir, to whom he dedicated his work (*Catal. Bodl.*, p. 1808, against Luzzatto, who neglected the *abu*). Another abu Ishak, mentioned by ibn Esra, אבן באסה or אבן באסה, is distinctly named Abraham. A fourth abu Ishak, abu 'l-Rabib, to whom Jehuda ha-Levi dedicated a congratulatory poem on his wedding with the daughter of one ibn Mu'hadjir, was probably also an Abraham. A fifth, ibn Matir, is mentioned by Moses ibn Esra without the proper name, a sixth in old documents is ibn al-Tadjir (אלתאג'ר), mentioned by Harkavy (*Meassef Niddachim*, p. 183).

Amongst the Arabs we find some authors called abu Ishak *Ismail* (*H. Kh.*, VII, 1104, n. 3976-7), instead of *ibn* Is'hak, Ismail being the son of Isaac.

I have found also the Kunya *abu 'l-Muna* (אבן, that is, "father of the seed") connected with Abraham, the son of Maimonides. I venture to suggest an allusion to Gen. xxi. 12, where the "seed of Abraham" (the phrase is stereotyped, Isa. xli. 8, Jer. xxxiii. 26, Ps. cv. 6, 2 Chron. xx. 7) is none but *Isaac*. Perhaps it is a free translation of אב המון?

2. *Ishak* (Isaac) is commonly called *abu Ibrahim*, instead of *ibn Ibrahim*; for instance, Is'hak b. Josef ibn Baron (ברן, *Hebr. Bibliogr.*, XIII, 91, neglected by Geiger, *Zeitschr.* XI, 234) בן שח, probably = abu Ibrahim בן שח (wanting in Brody); ibn Esra (*Diwan of Jehuda ha-Levi*, Neub., p. 644, n. 48, cf. ed. Brody, p. 26, n. 19, who does not give the

original superscription); ibn Benveniste (*Cat. Bodl.*, p. 1806; Geiger, *Jüd. Zeitschr.*, I, 239); ibn Chalfon (or Khalfun, Arab. כלפון, see my *Catalogue of the Hebrew MSS. of the Royal Library of Berlin*, 1897, p. 29, n. 186); ibn Leb (or Labb? *Cat. Bodl.*, p. cix, Add. to p. 1502); ibn משראן (*Cat. Bodl.*, p. 1804; Zunz, *Lit.*, pp. 218, 718).—But we find also Is'hak with the Kunya *abu Ja'akub* (Index of *Hagi Khalfa*, VII, 1248, n. 9198); for instance (n. 9200), the celebrated physician Isak ben Salomo Israeli (tenth cent.), and the Karaite ibn Bahlul. But the physician *abu Is'hak Ja'akub*, apud d'Herbelot, whom Wolf (*Bibl. Hebr.*, III, p. 578, n. 1209 b) believes to be a Jew, is the Syrian Christian ibn al-Koff (thirteenth cent.).

3. *Ja'akub* is commonly called *abu Jusuf*; to the learned man in the Index of *Hagi Khalfa*, VII, p. 1251, n. 9318–9324¹, we must join, for instance, the celebrated philosopher al-Kindi, who is registered without the Kunya under Ya'kub, p. 1248, n. 9191, and probably erroneously under Ishak ben Ya'kub, p. 1103, n. 3929. Al-Kindi, whose full name is *abu Jusuf Ja'akub b. Is'hak*, of a princely extraction, has passed for a Jew; and Gesenius, in his article “Arabische Literatur” in the *Encyclopædie* of Ersch und Gruber, deduces the Jewish origin of the Arabic astrology from this supposed Jew! Indeed, he figures as a Rabbi in Wolf's *Bibl. Hebr.* even twice, viz. III, n. 1054 b, p. 507, according to a Hebrew translation in Paris (now 470⁵), and as Jakob ben Isaac *Alexandri*, t. III, n. 30. We find the same al-Kindi in a *Catalogue of Vatican MSS.*, published by Cardinal Mai, under the curious name of Josef b. Jacob *Aschalmer*! which defiguration I did not venture to explain (*Die hebr. Übersetz.*, p. 562). Such has been the fate of Biblical names, combined to designate Arabic and Christian authors², in the hands of the bibliographers.

¹ N. 9320 has found its place in d'Herbelot under “*Jacob ben Ibrahim*” (II, 782 of the German translation); but Reiske and Schultens gave a supplementary article “*abu Josef*” (I, 42): indeed a doublette!

² I could quote a whole set of such ill-founded suggestions to be found

Among the Jews we find abu Josef Jakob אבן אלמעלם, a contemporary of Jehuda ha-Levi and others. Another contemporary, abu (אבא is the Arabic accusative) Josef ben Meimun in Cordova, cannot be identified with Josef, the grandfather of Maimonides, as Luzzatto suggests (*Kerem Chemed*, IV, 89); perhaps his name was also Jakob.

The Kunya, abu Jusuf, which the dubious commentator of the book *Jezira* applies to the name of Chasdai (or Chisdai, viz. Schaprut) ben Isaac (tenth cent.), is probably derived from a real son Josef, since we find that name twice connected with (the family of) Chisdai (*Die hebr. Übersetz.*, p. 356).

4. *Jusuf* (Joseph) is called *abu* (instead of *ibn*) *Ja'akub*, whereof two instances are given in the Index of *Hagi Khalfa*, p. 1249, n. 9201-2; and I can hardly accept the contradiction of Chwolsohn, quoted by Firkowitz in a note to Gottlober's *Bikkoret*, p. 134 (see also Firk., בני רשף, p. 20).

Abu Ja'akub are called three old Karaites, named Josef, viz. Josef ben Noah, Josef Kirkisani, and Josef ben Abraham Kohen. Kirkisani is also called Josef *ben* Jakob, probably by mistake. Recently Dr. Harkavy has discovered an Arabic MS. where Kirkisani is called Jakob, and in consequence abu Jusuf. He maintains the correctness of this transposition (which Dr. Poznański has recently found in some quotations in old Arabic fragments), and he explains the constant quotation of two old Karaites, named Josef, by a confusion of Kirkisani with the son of Abraham (see my *Catalogue of the Hebr. MSS. in the Royal Library of Berlin*, 1897, p. 52). I do not deny the possibility of this hypothesis, but I cannot admit its probability, much less its evidence; the transposition in the Arabic MS. and its quotations being just as well explained as its counterpart; I adhere to the old rule, המוציא מחבירו עליו הראיה. The difference of the proper name of Kirkisani is in itself of very

apud Wolf; for instance (n. 3921 of *H. Kh.*), Jakob ben Isaac "Alsakit" (III, p. 507, n. 1054), אלסכית to be corrected אלסכית, and pronounced al-Sikkit, on whom I must not enlarge.

little consequence, but it is a very instructive instance of the fate of such Kunyas.

Sa'adia Gaon was the son of Josef. Mas'udi calls him ibn Ja'akub. Fürst explains this Kunya by referring it to Josef (*Cat. Bodl.*, p. 2158), and perhaps ibn Ja'akub stands for abu Ja'akub.

5. *Musa* (Moses) is called *abu* (instead of *ibn*) '*Imran*' (the Arabic form of Amram); but also *abu Harun* (the Arabic form of Aaron)¹, who was indeed the brother of Moses. An obvious instance is Moses ibn Esra (*Cat. Bodl.*, p. 1801).

Ibn Esra mentions "Moses b. Amram ha-Parsi," whom Geiger (*Wiss. Zeitschr.*, V, 278) does not combine with the sectarian "abu Imran al-Tiflisi," but with "Jehuda ha-Parsi" (see Geiger, *Melo Chofnajim*, p. 76). Pinsker (*Likkute*, p. 26) believes even the identity of abu Imran al-Ispahani, whose name would have been corrupted into Zafrani², and Jehuda is, according to his opinion = Judsgan. D'Herbelot, III, 596): Musa ben Amran [read Imran], refers the reader to an article "Mamon" (the Khalif), but there is nothing noticed about the sectarian; perhaps he means the article "Mahmud" (p. 258). Abu Imran Musa is the name of Maimonides (*Cat. Bodl.*, p. 1861), and of Mose Levi Abulafia (*Hebr. Bibliogr.*, XIX, 43). Abu Imran בן אלחוזן (son of the cantor?) is quoted in the medical work מנתחב, *MS. Berlin*, Qu. 751 (*Catal.*, p. 96).

Fürst, in his notes on names (*Lit.-Bl. d. Or.*, VIII, 533), writes the following curious lines (here extracted in English): "Mose Okbari, called abu Amran (*sic*), apud Makrizi 'abu Musa,' cannot be identified with Moses b. Amram ha-Parsi (not ha-Babli). Peculiar (*eigentümlich*) is the transforma-

¹ The aphaeresis of the α is mentioned in the Midrasch Cantic., ch. 2, v. 5, שְׁקִירִין לְאֶהֱרָן הָרֵן; cf. Tosafot, *Aboda Sara*, f. 27 b, s. v. רגלא. הרון בן בשיכה. רגלא is a contemporary poet of Jehuda ha-Levi.

² Abu Imran (not ימרון) Musa al-Za'afarani (موسى الزعفراني), which is the correct reading, corrupted in the Index of Jost, IX, 159) is, according to Delitzsch = משה (Lit.-Bl. d. Or., I, 742), to whom we shall return in another place. Zaafranijja is the name of a branch of the Muhammedan sect Murdjijja.

tion of Moses [which is to be proved] into משי, Mesui, or Mesuje (*sic*), or Mesweih (*sic*), in Persian manner, apud Hadassi also מיש Mesu (*sic*), therefore (!) apud Ahron b. Elia; משי העכברי. Both (Ismail and Moses) founded together (!) the sect Okbarijja, mentioned by Makrizi." An exact rectification of this medley would require much more space than we can spare for the truth.

We must expunge from the history of our literature "abu Ahron," mentioned as a performer of miracles by the knowledge of the effectual names of God, a Babylonian, who went to Italy, and taught there his mysterious knowledge to some adepts. It is not my purpose to inquire into such reports, which are sacred to the believers, and not worth while to the unbelievers. I protest only against the *abu*, which Zunz has already recognized as a mistake. Dr. Neubauer has recently discovered an old report of Ahron in a legendary family paper, edited in his second collection of mediaeval chronicles, with the title ספר ירחסין, and my friend, Prof. D. Kaufmann, has written a splendid analysis of this somewhat fantastic paper, the historical value of which he overrates, according to my opinion; but he gives some very valuable emendations of the Hebrew text, and we point out one respecting the questionable name. In the text (p. 119, n. 4), we read "ואהרן Ahron, who is the same as the above-mentioned Ahron:" Kaufmann (*Monatsschr.*, 1895, p. 471) reads ואהרן, which clears this single passage of the strange *abu*, which perhaps only arose out of this dark source. I wonder that Mr. Epstein, in his learned studies upon the Kabbala (I cannot at this moment give an exact quotation) resuscitates the *abu*, which I thought buried for ever.

6. *Harun* (Ahron) is a name not very frequent among the Arabs, although renowned in Europe through the Khalif in the *Arabian Nights*. According to the analogy of the preceding names, the Kunya would be *abu Musa*, but I have neglected to note any instance, either of Arabs or of Jews.

7. *Da'ud* (David), frequent enough amongst the Arabs,

is called *abu Suleiman*; for instance, in *H. Kh.*, VII, 1233, n. 8618 and 8619, to which indeed belongs p. 1063, n. 2358.

Among the Jews, called *abu Suleiman Da'ud*, were some old Karaites, viz. al-Kumsi (*JEWISH QUARTERLY REVIEW*, VIII, 681), and ben 'Hasin ('Husein?), author of a curious Karaite liturgy (*Jew. Liter.*, p. 117). A contemporary of Jehuda ha-Levi is *abu Suleiman Da'ud ibn Muhadjir* (*Cat. Bodl.*, p. 1809). Possibly we have to exclude here the physician, born 550 H., in *H. Kh.*, Index, n. 2350, whose full name runs, in older sources: *Sadid al-Din abu 'l-Fadhl Da'ud ben abi 'l-Bajan Suleiman ben abu 'l-Faradj Israil ben abi 'l-Tajjib Suleiman ibn Mubarak Israili Kara*, i. e. Karaite (see *Hebr. Bibliogr.*, III, 63; Leclerc, *Hist.*, II, 218; cf. p. 162?). We have there, as it seems, a pedigree of five generations, and the Hebrew names would be David b. Salomo b. Israel b. Salomo b. Meborach.

8. *Suleiman* (Salomon, Solomon) is called by the Arabs *abu* (instead of *ibn*) *Da'ud*, see Index of *H. Kh.*, p. 1063, n. 2367 and 2368 (more correctly *ibn Otsma*), and there was also to be placed (n. 2352) the name of the renowned *ibn Djoldjol*, being likewise *abu Da'ud Suleiman*. Another "abu Da'ud" is wanted (see V, 157), perhaps the same as the Jewish astrologer *Da'ud* (see *Zeitschr. D. M. G.*, XXIV, 386).

It is curious that I have not noticed a Jew called *abu Da'ud Suleiman*; indeed, the *Kunya* of some Jews named Solomon is another, taken beyond doubt from the Arabs, viz. *abu Ajub* (or *Ajjub*, father of Hiob). Kosegarten could not find the key to that strange combination. It is now more than half a century since I explained it by the juxtaposition of the two names in the Koran, Sura 6, v. 84 (*Die fremdsprachl. Elemente im Neuhebr.*, Prag, 1845, p. 16, n. 28)¹.

Abu Ajub is the byname of *Salomo ibn Gabirol* and of

¹ Fürst, l. c. VIII, 521, borrowing my remark about *abu Harun*, refers to his article "*Abu Ajub*," which never appeared, betraying thereby his source.

ibn al-Mu'allim (*Cat. Bodl.*, p. 1812; cf. 1929, *Hebr. Bibliogr.*, VIII, 87).

We find, however, abu Ajub Josef b. Abraham ha-Levi 1471, MS. München, 362. (See, also, our alphabetical list under אביו.)

9. The Kunya which I will next discuss has its origin in the *New Testament*, but the combination of names is to be derived from their juxtaposition in the Koran, Sura 6, v. 85, where *Zakarijja* (Secharja, but spelt זכריא with final א) is followed by *Ja'hja* (Jo'hannes). Hence every *Zakarijja* may have got the Kunya *abu Ja'hja*, and every *Ja'hja* the Kunya *abu Zakarijja* (Frankel's *Zeitschr.*, 1845, p. 80). *Ja'hja*, son of *Zakarijja*, is, with the Arabs, the name of John the Baptist¹, who, according to the Koran, Sura 19, 8, was the first to whom God gave this name (Geiger, *Was hat Muhammed* etc., p. 26; Gerock, *Christologie des Koran*, p. 18, without reference to Geiger). Did Muhammed mean exclusively the name *Ja'hja*? And how shall we explain this transformation of *Ju'hanna*, the Hebrew יוחנן, which certainly was not unknown to the Christians in the near circle of Muhammed? We shall see that the Jews identified the name *Ja'hja*, not with *Jo'hanan*, but with *Jehuda*, which is still more strange!

We may learn from these undeniable facts, which perhaps will never be explained, that in the matter of names, besides rules and customs, there are some special cases to be deduced from individual whim or humour, and that the only sure guide in the labyrinth of names is an historical test which does not restrain from the natural inclination to search for reasons.

We find abu *Ja'hja Zak.* in the Index of *H. Kh.*, VII, pp. 1248, n. 9175-77, to which is to be added *Zak. Kazwini*, the renowned geographer (p. 1252, n. 9340), who, curiously enough, does not appear under *Kazwini* (p. 1124, n. 4694).

¹ Is the saint Abu *Zakarijja*, whose tomb Saladin visited (d'Herbelot, I, 109, IV, 61, German ed.), perhaps John in Damascus?

Of authors named abu Zakarijja Ja'hja *H. Kh.* offers a fuller store, l. c., n. 9343-53.

In Hebrew sources, we find Zakari (זכרי) instead of Zakarijja (Secharja), but Ja'hja is merely Arabic, and answers to the Hebrew *Jehuda*, as if it were a verbal translation! For instance, Jehuda 'Hajjug (Hajjudsch), Ibn Bal'am, Ibn Gajjâth, Ben Abun (Brody, *Diwan Jeh. ha-Levi's*, n. 64), Jehuda Abbas (father of Samuel, *Catal.* p. 2442), and others. Therefore, we must look out for the men called abu Zakarijja, without proper name, first under the Jehudas; for instance, abu Z. ibn יקוא, or יקוי (to which we shall return in the following section of family names).

We are entitled to suspect some error in the double name, viz. Ja'hja and Zak., of the author of מדרש החפץ MS. Berlin (*Catal.*, p. 71). Ought we to read "abu Zak.?" I doubt the correctness of the name Abu Ja'hja ben al-Rab, if his name was indeed Jehuda (*Diwan Mos. ibn E.*, n. 13). Nor am I persuaded by the article of Dr. Harkavy (לוח אחיאסף, 1894-5, pp. 219 ff.) that the correct name of the teacher of Saadia Gaon was Ja'hja *ben* Zakarijja; but the discussion of that would lead me too far from my subject.

A curious illustration of the formation of similar names is "Schueib abu Madjan," the Arabic name of Jethro (d'Herbelot, IV, 193).

12. *Non-Biblical Combinations.*

It is not my intention to exhaust the application of the type of Kunya which I have proposed to call "historical," because it is derived from a supposed or real historical fact; but to select, from the Arabic literature, some striking examples which have been adopted by the Jews, and *perhaps* (I beg to lay a stress on this hypothetical expression) at first by the *Karaites*, who seem to have transferred the Kunyas of the Mahometan sectarian Djubbai and of his son to their teachers, Jefet and his son Levi (*Catal. Lugd.*, pp. 169, 170).

It will be convenient for future reference to continue

my numbering of the Kunyas, but to arrange them according to our alphabet, without repeating the word *abu*.

10. *Ali* (*abu*) is the Kunya of al-Hasan (*H. Kh.*, VII, 1038, n. 1420-51), also of *Husein* (*ib.*, p. 1039, n. 1453-62), beyond doubt with reference to the two sons of the Khalif Ali, who are considered by the Alides and Schi'ites as martyrs; their death, as is well known, is represented as a drama in Persia and Hindustan.

We have seen that *Jefeth* has been translated "Hasan;" therefore, the Kunya of the Karaite Jefet is *abu Ali*.

I have found another relation between the names Ali and 'Isa (Jesus = ישועה, see Virchow's *Archiv für Pathol.*, vol. LII, p. 373; vol. LXXXVI, p. 85), which explains why the old Karaite *Jeschu'a* is called *abu Ali* (*Catal. Lugd.*, p. 85). In the old fragments which Mr. E. N. Adler (of London) brought from the גניזה in Cairo, and had the kindness to allow me to look over in the summer of 1896, during his stay in Berlin for a few days, I found the name *abu Ali ben Jehuda*. That does not exclude other names; for instance, *abu Ali Jecheskiel* (the name is wanting in Brody's edition, n. 40) was a contemporary of Jehuda ha-Levi. *Abu Ali ben abi Sa'ad* lived (?) in Egypt about 1155 (Harkavy, *Meassef Nidd.*, p. 183), and in the same place we find, in a preceding passage, the name *abu 'l-'Alâ ben abi Ali*. Zunz (*Ges. Schr.*, II, 21) quotes Dod Mordechai, p. 117 (ed. Wolf, f. 11 b, ed. Wien), but there is an error, corrected by Munk (*Notice sur Aboulw.*, p. 11)¹.

11. *Hadjdjadj* (הדיד) forms the Kunya to the name *Jusuf*, according to my suggestion, with reference to *abu 'l-H. Jusuf*, the renowned, though cruel, captain. In *H. Kh.*, VII, 1049, n. 2097-3003, the very first man is the pupil of Maimonides, Josef ibn Aknin² (*Die hebr. Übersetz.*, p. 406); other

¹ Mordechai b. Nisan, l. c., has *Jeschua* הרר עלי בן, as if he were a son of a Rabbi Ali (or Eli); and I suppose that two other Rabbi Ali (l. c.) are created out of supposed fathers, like other fathers, who figure in this list of lately fabricated tradition.

² Zunz, *Ges. Schr.*, II, 21 has not realized this identification.

instances are ibn Esra, ibn Na'hmiās (ib., p. 740). I suspect some error in the name abu 'l-Hadjdjadj ibn לאיר (Diwan of Jehuda ha-Levi, *Cat. Neub.*, n. 35, ed. Brody, n. 15). The simplest conjecture would be מאיר or לאוי (=Levi).

12. *Hasan* (חסן or חסאן) is connected with Ali (see above, n. 10). *H. Kh.* enumerates more than a hundred abu 'l-Hasan *Ali* (VII, 1084, n. 3202-3307); but the proper name *Ali* is scarcely to be found with Jews who adhered to their faith. We find, however, the Kunya abu 'l-Hasan connected with very different proper names, as David, Esra, Jehuda, Josef, Meir, Salomo, Samuel, to which I have not been able to discover any special relation; so that we are at a loss to guess the proper name of abu 'l-Hasan ben al-Dajjan (son of the Judge), a contemporary of Jehuda ha-Levi.

13. *Omar* (?): that name, written עמר, is not quite sure, but probable. The reading *Amar*. (Zunz, *Ges. Schr.*, II, 28) is certainly wrong; עמאר would be 'Ammâr; Neubauer (*Not. sur la lexicogr.*, p. 182; cf. Bacher, *Leben, etc., Aboulw.*, p. 4) reads 'Amr, which (in the nominative) is spelt Amru (there is one abu Amru Yusuf in *H. Kh.*, VII, 1042, n. 1568, identical with Jemal ed-Din, p. 1116, n. 4335). Abu עמר, in Jewish sources, is commonly some *Josef*, although I do not find one in *H. Kh.*, VII, p. 1193. I have already called attention to that curious combination in the *Hebr. Bibliogr.*, XI, 24, note 2. Here I mention briefly a number of persons called abu עמר Joseph. This number will appear important, if we consider that the men are all contemporaries with Moses ibn Esra and Jehuda ha-Levi (eleventh-twelfth cent.), viz. ibn Baron (or Barun), ibn al-Dajjan, ibn Kamnial (Cambel), ibn Maschkaran (? משכראן), ibn Sahl, ibn Zaddik, ibn יקוי or יקוא, and ibn מתקה or מאחקה. We may add the Wezir (?) ibn Schoschan (ib., XIII, 107).

14. *Rabi'u* (רביע) is connected with *Suleiman* (*H. Kh.*, VII, 1171, n. 7404-7), and, therefore, in Hebrew abu 'l-Rabi'i (if the Jews pronounced the y at all) is Salomo: instances are given in *Hebr. Bibliogr.*, XI, 136; XX, 108. Why does

Dr. Brody (*Diwan of J. ha-L.*, n. 109) supply Isak, not Salomo, as n. 220 and בן הראש in Mos. ibn Esra? Harkavy (*Poems of Jeh. ha-Levi*, I, 209) seems to deem Rabi a real son.

15. *Walid* (وليد) seems to have some relation, hitherto unnoticed and not yet explainable, to the name *Jona*. Abu 'l-Walid Junus of Badajoz (al-Bataljusi) was a poet at the court of al-'Hakim II, 961-76 (*Gayangos, Hist. of Muhamm. Dynasties*, II, 171; see Index, s. v. وليد Arab.; Makkari's Arab. work I have no immediate access to). Another abu 'l-Walid Junus, Kadi, went from Bagdad, according to Hammer (*Lit.*, V, 23), who does not refer to his source. I almost suppose that a mistake or a confusion has occurred with the Kadi abu 'l-Walid Junus ben Abd Allah ben Muhammed ben *Mugith*, called ibn al-'*Saffar* (not Soffar), who died A. 1037 (Casiri, II, 149), and who figures three times in Hammer (V, 185, n. 3661; p. 194, n. 3671; p. 280, n. 3982; the latter two are only identified at the end of the volume); but the poet "ibn Mugis," A. 970 (p. 792, n. 1823, according to Gayangos, II, 170: I cannot look after this quotation at present) is certainly the poet mentioned above. Two works of the Kadi ben Abd Allah, &c., are mentioned in *H. Kh.*, VII, 1246, n. 9102.

Among the Jews there is the celebrated Jona ibn Gannach (Djannâ'h), who received the Kunya abu 'l-Walid. He is neither the abu 'l-Walid ben 'Hâlidjin, nor the (ibn) abu Merwan (ben) Walid, mentioned by Wolfius (*Bibl. Hebr.*, III, pp. 4 and 5, n. 14 c and 16 d, quoted in *Cat. Bodl.*, p. 1415), both being entirely forged (probably out of ibn Gannach's names) in the MSS. at Paris, n. 1206 and 1207, containing the Kanon of Avicenna (*Die hebr. Übersetz.*, p. 678; the n. 1204-7 are wanting in the *Register*, p. 1075). Nor is the Hebrew linguist to be confused with "ibn Junus," the Muhammedan author of a work on strategy (*Cat. Bodl.*, p. 1415 et Add.).

Another Hebrew philologist, abu 'l-Walid Jona (ben) Chisdai, called ha-Levi by Abraham ibn Esra, is little

known (*Cat. Bodl.*, p. 1415). Abu 'l-W. b. Faradj, named Chijja, is mentioned in the Diwan of Moses ibn Esra.

13. *List of Kunyas.*

To avoid repetition, I gather here the names (proper names or other substantives) which form, with *Abu*, a *Kunya*, compiled from Jewish sources or designating Jewish persons, arranged according to the Hebrew alphabet and in its way of writing from right to left, omitting the sources, which will be found at their place in the Index of names, if they are not given elsewhere. I shall omit the *Biblical* names, having dealt with them in § 11. We note *abu מורשד* apud Wolfius, t. III, n. 16 b, as a forgery (MS. Paris, 1224), like two others (see § 12, n. 15), and *Abiuda* (ap. Gaffarelli, Wolf, I, p. 13, n. 28); *אבתמרא* (*Zeitschr. für Hebr. Bibliogr.*, I, 120) is a problem. Since we do not regard the article *אל*, we make no difference between *abu* and *abu 'l*. The words are ¹:

בקא [ברי=זיר] גאלב זיר גנדה [דערי=רבי] דראהם האב (?) האשם
וליד הנאז חסן (חסאן) טאהר יחיי זיר מחאסן מנאדם (?) מנאדי) מני
מנצור נצר סעיד סעד עלא עלי עמר (עמראן *Bibl.*) עפיא (עפיה) (better
פאדה פהם פצל פצאיל פרנ פתח רביע רצא שרי ² תור (אביתור) in).

¹ The words in brackets are corruptions, with their corrections.

² It was a bad pun, when Delitzsch called Julius Fürst "Jusuf al-Sari" (?) and made him a descendant of Spanish Jews.

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(*To be continued.*)